

HISTORY

— of —

WEST GRANVILLE PARISH



PUBLISHED

In Commemoration of the 150th

Anniversary of the Church

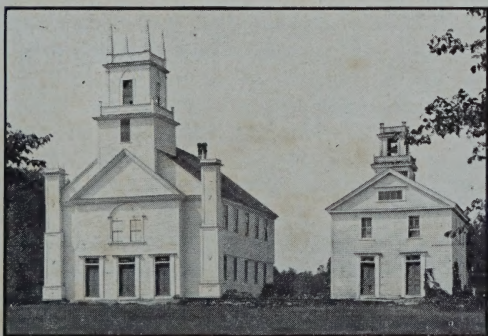


WEST GRANVILLE, MASS.

August 23rd, 1931

HISTORY
— of —
WEST GRANVILLE PARISH

by
HOWARD E. SHORT



WEST GRANVILLE CHURCH
Organized November 19th, 1781

WEST GRANVILLE, MASS.
August 23rd, 1931.

PREFACE

The life of a century and a half cannot be retold in a few printed pages. This booklet aims to set forth, as accurately as possible, some of the facts of development in order that the present generation may picture for themselves something of the progress of events through which their predecessors passed. Although the first intention was to present the history of the church at this place, other interesting facts concerning the town and parish form an important part of the study.

The chief source of information was the Scrapbook of the late Benjamin F. Jones, who died some fifteen years ago. He had preserved many invaluable newspaper clippings including; William Wells' address at Granville, July 4, 1876; Rev. Lyman Warner's address at the West Granville centennial Nov. 18, 1881; and Dr. Coe's address at the Granville celebration in 1895. He had made copies of many other original documents of Importance. In addition to these, "A History of Hampden County" (1902), and Holland's, "History of Western Massachusetts", (1855) furnished some information. Not the least in importance were the many conversations with the people of this parish, who have been especially considerate at all times.

If the friends of West Granville see something of the influence that this parish has had, both directly and indirectly, upon the training of individuals and upon the larger life of the nation, this work will have accomplished its purpose.

H. E. S.

West Granville, August 1, 1931.

WEST GRANVILLE HISTORY

EARLY TOWN HISTORY

Toto, Indian captain, son of Unquiram, grandson of Nassajcowan, once called these hills his own. He came into possession of the vaguely outlined tract of land, solely because his father had roamed over it before him. Like many another of his race, he was ready to sell to the white man, since he could retain the right to hunt and fish on the land, for this was the only use he ever made of it. He could also move a little farther west, and after hunting over a new piece of land for a while, bargain for the sale of it to other white men who wished to press farther into the interior.

On June 10, 1686, James Cornish Sr. bought this tract of land from Toto for "good and loving considerations". One can only conjecture as to what the amount was, but the probability is that a fair price was paid. Toto had had connections with the white people for some time, and had already granted land to William Leet, Esq., and John Williams of Windsor. So it is reasonable to assume that he had some knowledge of how much to expect. There is a tradition that the price which he received was a flintlock gun and sixteen brass buttons, but there is no mention of this in the record of the transfer. It is probably one of many similiar legends which grew up during this period. There is no

doubt that Toto gave full possession to Cornish for the deed states that "the premises..... and immunities whatsoever thereunto appertayning and belonging as ponds rivers brooks springs streams marshes swampes Trees Bushes Stones Rockes Mynes Minerals and whatsoever shall any wayes appeare to be thereunto belonging, I the said Toto do give grant confirm establish and ratify unto the said James Cornish". According to an address given by Dr. Timothy Cooley at Granville in 1845, the tract of land was 15 miles long, seven miles wide on the west side and five miles wide on the east side, and contained 41,193 acres. Only a part of this tract is the present town of Granville.

In 1713, Cornish together with William Fuller, in consideration of "30 pounds in bills of public credit" conveyed the same land to Atherton Mather of Suffield, Hampshire county. Between the years 1715 and 1734 Mather sold all the land thus deeded to him, to Proprietors. These were 36 in number, residing in Boston, Northampton and various other towns in the Massachusetts Bay Colony, and in Hartford and other Connecticut towns. This list of proprietors includes the names of the famous Cotton Mather, Thomas Boylston, and other prominent men in the province. The condition upon which these titles were confirmed is worthy of notice. It was stipulated that "the persons mentioned do, within three years from the end of the present session, build so many dwelling houses thereon of 18 feet square and 7 feet stud at the least, as shall, with what are already built, make 70 in the whole; and have 70 families

settled therein; and for each of the said families, have six acres of land brought to and ploughed, or brought to English grass and fitted for mowing; and do also within said time, build a meeting house for the public worship of God, and settle an orthodox minister". The town was known as Bedford plantation in these days, but another town was incorporated under that name in Middlesex county, so the town was incorporated June 25, 1754 as Granville; in honor of John Carteret, Earl of Granville.

The first settler in the town was Samuel Bancroft of Springfield, who erected a rude cabin in the unbroken wilderness of the northeast part of town, in 1736. His wife, Sarah White Bancroft, was a descendant of one of the group that landed at Plymouth in 1620.

From 1754 to 1810, the town was divided into three parishes, this part being known as the Middle parish. On June 14, 1810, Tolland was separated from Granville, and became a town. Since that time, this parish has been known as West Granville.

WEST GRANVILLE SETTLED

Strange as it may seem, West Granville was not settled by people pushing westward from the first settlement in the town, but by a group of pioneers from Durham, Conn. David Rose was the advance scout of this group. He came with his family so far as is known, and built a stone house on East Hill, south of the main road and east of South Lane. One can still see the remains of this stone house, built with the capacity of a fort for protection against savage invasion.

However, it is to be noted that no one ever fell by the tomahawk in Granville, although the people passed through much fearful apprehension. Tradition has it, that on one occasion when a child was born during the night, no candle was lighted for fear of the Indians.

The names of the following heads of families are given as having followed Rose from Durham probably very soon after 1740.

Ezra Baldwin	Enoch Coe
Amos Baldwin	David Curtis
Ebenezer Baldwin	Ebenezer Curtis
John Bates	Aaron Curtis
John Bates, Jr.	Noah Robinson
Jacob Bates	Phineas Robinson
Nathaniel Bates	Timothy Robinson
David Bates	Dan Robinson
Isaac Bartlett	David Parsons
Benjamin Barnes	Roswell Graves
Samuel Coe	John Seward ?
Aaron Coe	Stephen Hitchcock

It is to these sturdy men and women that West Granville owes its early development. In a modern age, with its home conveniences and transportation facilities, we can scarcely realize the courage and dauntlessness of these who left the comfort of an established community to take up land in an unknown wilderness.

CHURCH ORGANIZED

In the hardship of these early years, the people did not neglect the source of strength which was open to them in public worship. The church in East Granville, which stood about a mile west of the present Granville Center, was

formed in 1747, and the people from this side of town regularly worshiped there for more than thirty years. The Granville church was strengthened by the addition of Ezra Baldwin, David and Rebecca Parsons and others, during that period.

As the community grew, the people rightfully desired a house of worship nearer their homes, and in 1778 erected the present building. At that time the country was in the midst of the Revolutionary war, and many of the men of the parish were under enlistment. But with their characteristic forethought, those who remained prepared the building for such a time as they might be able to organize a church. As it was finished then, there were no blinds, curtains or cushions, and there was no tower, bell or stove. But it was a house where men might gather together for the public worship of God.

The organization took place November 19, 1781, under the following church covenant. "We whose names are underwritten, apprehending ourselves called of God into the Chh state of the Gospel Do first of all confess ourselves unworthy to be so highly favored of the Lord and admire that free and grace of his which triumphs over so great unworthiness and then with a humble reliance on the aids of grace therein promised for them that under a sense of their inability to do any good thing do humbly wait on him for all We now thankfully lay hold of his covenant and would choose the things that please him We declare our serious belief of the Christian Religion as contained in the Sacred Scripture and with such a view thereof as the

confession of faith in our churches has exhibited heartily resolving to conform our lives to the rules of that holy Religion as long as we live in the world We give up ourselves unto the Lord Jehovah who is the Father and the Son and the holy spirit and avouch him this day to be our God our Father our Saviour and our leader and receive him as our portion forever We give up ourselves to the blessed Jesus who is the Lord Jehovah adhear to him as the head of his people in the covenant of grace and rely on him as our Priest as our Prophet and as our King to bring us unto eternal blessedness we acknowledge our everlasting & indispensable obligations to glorify our God in all the duties of a godly life and very particularly in the duties of a Chh state as a body of people associated for an obedience to him in all the ordinances of the Gospel We thereupon depend upon his gracious assistance for our faithful discharge of the duties thus incumbent on us We desire and intend & we engage to walk together as a Chh of the Lord Jesus Christ in the faith and order of the gospel so far as we have it revealed unto us conscientiously attending the publick worship of God the sacrements of his new testaments the discipline of his kingdom and all his holy institutions in communion with one another and watchfulness avoiding every stumbling block & contention as becomes a people whom the Lord hath bound up together in a bundle of life at the same time we do also present our offspring with us into the Lord proposing with his help to do our part in the method of religious education that they may be the Lords

and all this we do relying to the blood of the everlasting covenant for the pardon of our many errors and praying that the glorious Lord who is the great Shepard would prepare & strengthen us for every good work to do his will working in us that which will be pleasing to him To whom be the glory forever and ever—Amen”.

Edith Bates	Timothy Robinson
Thankful Curtiss	Aaron Coe
Elizabeth Cornwell	John Bates
Hope Coe	Daniel Rose
Hannah Robinson	David Curtiss
Caroline Seaward	David Parsons
Mary Coe	John Seaward
Lois Baldwin	Marvin Moore
Isabelle Miller	Lemuel Haynes
Achsey Rose	John Cornwall
Rebekah Parsons	Aaron Curtiss
Elizabeth Baldwin	Oliver Spelman
Jane Spelman	Ezra Baldwin
Mary Moore	Ebenezer Baldwin

Granville, Nov. 19, 1781 the Signers of the above covenant publickly appeared at the west meeting house in Granville and after mature consideration and solemn prayer entered into its solemn engagements and became embodied in church order and communion

Certified

Aaron Jordan Booge minister of the gospel who was desired to attend and assist in the important transaction

“After the church had imbodied they proceeded to choose a committee voted Col. Timothy Robin-

son Capt. Aaron Coe Lemuel Haynes be a committee for the church. The whole transaction concluded by prayer Lemuel Haynes was chosen scribe". Thus did this early settlers express their faith in God and in man, and their determination to live the full Christian life.

LEMUEL HAYNES

The life of the first acting pastor, Lemuel Haynes, is of such general interest that it is retold here. He was not only the minister of this people, but came to be known throughout the church as a man of outstanding ability. This story is told reverently, as an honor to a man who overcame all obstacles, and of a group of people who were Christian in their attitude toward him.

Lemuel Haynes, was born July 18, 1753, either in West Hartford, Conn., or in a part of the town of Westfield, Mass., which is now Southwick. The authority accepted by the New England Historical and Genealogical Society quoted both places at different times. The boy was born out of wedlock, of a black man and a white woman. The mother was Alice Fitch, a Scotch girl who worked in the home of John Haynes. Hence for want of any other name, the child was called Haynes, and his first name Lemuel, after the Hebrew "devoted to God". The mother was turned away from the home, and the child was kept by the Haynes family until December. New Years Day 1754 was a great day for this young child, for on that day when David Rose returned to his home in Middle Granville, he had Lemuel with him, "bound out up to one-and-twenty". Such a turn of events in this young life was indeed remark-

able. David Rose was highly esteemed by all, of high Christian character, and possessed of a never tiring spirit. The after life of Haynes is a tribute to the early training he received in the home of these good people. He had the same advantages of education which the other children of the family enjoyed, and improved his knowledge by reading in the chimney corner during the evening by the light of pine knots. He had scarcely reached his teens when he had discovered such prudence in business, that much of the oversight of Mr. Rose's property was given to him. He was baptized by Jonathan Huntington of the East Granville church, although he regularly attended the services of Rev. Jedekiah Smith, with Mrs. Rose. After returning from the services, it was his custom to relate the sermon to Mr. Rose.

At the beginning of the Revolution Haynes enlisted, and saw service in the Ticonderoga expedition. Immediately after this he was stricken with typhus fever and returned home. He had passed the age of his indenture and was free to go where he pleased, but the Rose home was his home as long as he wished it.

There was family worship every evening in the Rose home. On Saturday evenings Lemuel was asked to read a sermon as the family gathered for the weekly "improvement". One evening he read a discourse on the New Birth (John 3:3) and Mr. Rose said, "Whose was that, Davies', Watts' or Whitfield's?" Hesitatingly, Lemuel replied, "It was mine". The incident brought to mind his possibilities as a minister, and he was given encouragement by all the neighborhood.

In 1779 he entered the family of Rev. Daniel Farrand of Canaan, Conn., where he studied Latin for some months. The following winter he taught school in Wintonbury, (now the towns of Windsor, Farmington and Simsbury in Conn.) and studied Greek with Rev. William Bradford. On November 29, 1780, Rev. Farrand, Rev. Jonathan Huntington of Worthington, Mass., and Dr. Joseph Huntington, of Coventry, Conn., examined him in theology and the languages, and recommended him as qualified to preach. Upon receiving his license, he preached his "try" sermon the Sunday following in Wintonbury, with the text, "The Lord reigneth, let the earth rejoice".

While the expected group of "conversationists" were predicting that a colored man would not be asked to preach anywhere, Mr. Haynes was given a unanimous call to come to his home community, West Granville, where a church building had already been erected. The name of Lemuel Haynes appears on the list of charter members of this church, and one is led to feel that his leadership hastened the organization of the church.

For five years, Mr. Haynes preached for the newly formed congregation. All ages of people were carried away by his eloquence and sincere devotion to the Word. At this particular time, the moral life of the country reached an extremely low level, and it is gratifying to see the confidence with which this man upheld the Christian faith.

On September 22, 1783, Mr. Haynes was married to Elizabeth Babbit of Dighton, Mass., who

was teaching in the Granville district school, and the wedding was sanctioned by all the ministers of the section. Two years later Aaron Coe and Timothy Robinson, deacons of the West Granville church, asked the Litchfield association for his ordination. This took place November 9, 1785. Immediately upon his ordination he received a call from the church at Torrington, Conn., which he accepted. This practically ended his connection with the church here, but a closing paragraph must be added to show the future development of the man.

After two years at Torrington, he accepted a call to the church at Rutland, Vermont, on March 28, 1788, where he remained for 30 years. Largely through his attacks upon Universalism, he came to be regarded as the leading minister in Vermont. In 1814, he was elected delegate to the Connecticut General Association at Fairfield. On his way there, he stopped over Sunday in New Haven, and was invited to speak in the old Blue church, better known as Dr. Edward's church. Dr. Timothy Dwight, President of Yale, who entertained him over the week-end, sat on the platform with him. At the convention, he was asked to preach the annual sermon. Twenty years afterward, President Humphrey of Amherst spoke of the sermon as one of the most remarkable ever preached in New England. Later, Mr. Haynes held the church at Manchester, N. H., for three years, and the church at Granville, N. Y., for eleven years. He visited West Granville in 1833, and preached a sermon signaling his half century in the ministry. He

continued to preach in Granville, N. Y., until his death , September 28, 1834.

It is good for us to recall the memory of this first leader of the congregation here. A man of deep spiritual insight, gifted with oratorical ability of the highest order, self-taught, yet learned in theology and the languages, he forgot the unfortunate circumstances of his early life to become a great influence in the religious world.

SUCCEEDING MINISTERS

The first installed pastor of the church was Aaron J. Booge, who remained for seven years. After a short ministry by William Bradford, the Rev. Joel Baker began his noteworthy ministry, which lasted for 36 years. He became an important part of the trio of ministers then located in the three Granville churches. Each of these men were said to be especially gifted in one phase of their work, so one reads in several places, of how they could carry on the perfect church service. Dr. Cooley of the East parish could preach, Mr. Baker of the Middle parish could pray, and Mr. Harrison of the West parish could sing. Near the close of Mr. Baker's ministry, Seth Chapin was called to be the Junior pastor. This is the only time that such a situation has existed. Upon Mr. Baker's death in 1833, Mr. Chapin became the pastor. It was during this ministry that the church was repaired, a tower built and a bell hung in the belfry.

At the beginning of the work of each of these early men, from 1786 until 1847, an installation service was held, the letter missive being sent to all churches of the district, inviting them to part-

icipate. On some occasions a council similar to this, was called to decide upon the dismissal of a minister.

A complete list of the ministers, together with their years of service, as accurate as could be obtained, is to be found elsewhere in this booklet. Since the various other items of interest which are retold in the following pages do not have any direct or chronological connection with their pastorates, the names are not included here.

SOME OUTSTANDING MEN

West Granville has its list of interesting personages, most of them belonging to an earlier day, when education or political office placed one above the average people. We mention four who achieved unusual importance in their particular endeavors.

Timothy Robinson, a charter member of the church, early assumed an important part in the "debate between the mother country and the colonies in America". He was the head of a committee which formulated the opinions for the Granville people on July 11, 1774. The closing line reads, "That in order to obtain redress from the calamities in which we are so deeply involved, it is our opinion that a suspension of all commerce with Great Britain be solemnly subscribed to by the people". In March 1775 the town voted to raise 50 pounds, and encourage 50 men to enlist as minute men. On April 20, before they had heard of the battle of Lexington, a company of men marched out from Granville. Timothy Robinson served as Lieut. Colonel during the war. He, along with his neighbors, served the country

well. Some Granville men fell, and others returned to their homes at the close. 43 of them lie buried in the West Granville cemetery. After the war, Col. Robinson, as he was always called thereafter was elected Representative to the General Court ten times.

John Phelps, for 18 years High Sheriff of Hampden county, is the second man to be noted. Much tradition has grown up about this man. He served from 1813 to 1831, and was appointed by the Governor, the first under that system. The old English idea of the sheriff as the "first gentleman in the county" was still regarded in those days, and the appearance of his brass buttons and buff vest was a signal for "hats off". He was faultlessly attired, in uniform, tall hat with a cockade on the side and his queue showing below the back of it, and a dress sword. The citizens of West Granville touched their hats with pride, as the four horse coach, with outriders, started out from the red brick house bearing His Honor, the High Sheriff. His house, which was made of brick especially pressed for it, is reputed to have cost \$5000, a large sum for the time, and it still stands in good repair.

Issac C. Bates, for four years a United States senator, was born in Middle Granville, January 23, 1779. He graduated from Yale and later practised law in Northampton. Upon entering public life he served in turn as, member of the State Executive Council, a member of both branches of the State Legislature, presidential elector, and finally as the only Hampden county man to serve in the United States Senate. He

died while holding the latter office, a few days after his striking speech opposing the admission of Texas to the Union, on March 16, 1845.

The Rev. Gordon Hall was born in Middle Granville, April 8, 1784, and educated at Williams college. He is well remembered for his devoted labors as a pioneer missionary in India, and also for the now-famous haystack meeting in which he and other Williams students engaged in 1810, which led to the formation of the American Board of Commissioners for Foreign Missions. This is the oldest foreign missionary society in America.

PIONEERING SPIRIT

These earlier settlers never lost their pioneering spirit. Soon after this territory became well settled, it began to give up its residents, both to the growing city settlements, and to the pioneer groups on the western frontier. As early as 1805, members of the church were committed to the fellowship of God's people in New Conn., Ohio. The names of Levi Sutliff, Miss Anna Parsons, Almedia Ward, Mrs. Lucinda Ward, Ebenezer Barnes and wife, are given as having been dismissed to that new territory on Lake Erie, during the next ten years. It was also in 1805 that 52 families departed from Granville for southern Ohio. The journey was made in 44 days, although the only trail to the west led them south through Harrisburg to Washington, and thence west to Wheeling and Zanesville. This group settled Granville, Ohio, northeast of the present city of Columbus. Some of these families were no doubt from this parish, although the majority were from the East Parish.

Granville, Sherburn, and Pompey, N. Y. also claimed a number of the early people who pushed westward from here. There is also the following interesting record, appearing under the date of April 3, 1811. "By vote or consent of the church, Mr. David Coe, Charles Curtiss and his wife, John Baldwin and his wife and Almond Babcock were formed into a distinct church, to be called the First Congregational church in Charlestown, State of Ohio".

A part of this migration was no doubt due to the land speculation of Oliver Phelps of Granville. In 1789 he and a Mr. Gorham purchased 2,200,000 acres of the Commonwealth of Massachusetts in Western New York, which was called the Genesee country. Again in 1795 Phelps, together with William Hart and other associates purchased the 3,300,000 acres in Ohio called the Western Reserve. The city of Cleveland now stands there, and in it, Western Reserve University. No doubt the incentive to go was given by the ambitious Phelps and his followers. But one cannot discredit the indomitable spirit of these who have spread the influence and name of Granville throughout the country.

POPULATION AND CHURCH MEMBERSHIP

From the close of the Revolutionary war through the first decade of the nineteenth century, the town of Granville prospered and its population increased rapidly. When the first United States census was taken in 1790, there were 334 families, with a total population of 1979. Granville was fourth in size in all Hampshire county, which then extended across the state from north to

south. Only West Springfield, Conway and Westfield exceeded it. It was larger than Northampton and Springfield, although the later included the present city of Chicopee. In 1800 Granville had a population of 2309, while Springfield then had 2312, including Chicopee. After a century had passed, Springfield had a population of 44,179 in 1890, while Granville had decreased to 1061. The immigration to Granville, Ohio took many people, and when Tolland was set off in 1810, 798 people were included. Granville remains small chiefly because of the characteristic drift from the hill country to the urban centers of population. In 1930 the population of Granville was 675.

The West parish has suffered its loss of people along with the rest of the town. In 1804 there were 125 families and a total population of 706 here. In 1818 there were 123 families and 670 people. The present population is approximately 150.

The church membership and attendance has closely followed this trend of population. There were 28 original members. There were 124 in 1804 when the population was 706. There were 90 residents members in 1825, when the population was 611. Over a hundred years later, with approximately 150 people living in the parish, the church membership is 33, while the average attendance during the last twelve months in which services have been held, is a little over 40. The membership is about the same percentage of the total number of people as it always was, although there has been a larger percentage of the people in regular attendance than at any other time on

record. There were 46 scholars belonging to the "Sabbath school" in June, 1857. In June, 1931, just seventy-five years later, there were 40 members of the Sunday school.

WEST GRANVILLE ACADEMY

Before the public school system became the common means of education, the West Granville Academy was an institution of rather wide influence. It was opened in 1837, with Francis Warner of Springfield as the first teacher. Students came from Springfield, Whately, Norwich, and Shutesbury, and from Farmington and Hartland in Connecticut. The course of studies included French, Latin, Greek and Philosophy, as well as the common subjects of high school grade. According to an advertisement of the opening on Dec. 2, 1844, tuition was to be \$3.00-\$4.00 per term of eleven weeks, and board \$1.25-\$1.50 per week, "fuel, lights, etc included". The celebrated minister and educator, Russell Conwell, founder of Temple University, was an instructor in the Academy at the time of the Civil war. When the Academy finally closed its doors, the building was given to this parish, and has served as the social center of the community. *

LADIES AID SOCIETY

The first meeting of the Ladies Benevolent Society was held Oct. 15, 1858, with eight women pledging membership. This organization has continued to the present day, under different names, and is now known as the Ladies Aid Society. They have assumed much of the financial obligation of the church, raising money at various times

an error - taught at Bush Hill recruited his army from Bush Hill district.

to add to the offerings, and the income from endowment. The social life of the parish centers around the church suppers which they conduct at regular periods.

ENDOWMENT

There is a growing endowment fund which aids materially in meeting the yearly expenses of the church. A lady residing in Westfield, who was a member of this church in her early life, requested that a certain amount of her property be given to the church. This fund was originally \$1991. It was increased by profitable investment, and a gift of \$140 by a Mrs. Spelman was also added to it. This fund is now \$2352.82.

The parsonage was sold in 1924 for \$700, and this fund has increased to nearly \$1000 at the present time. The parish has voted to consider this a standing fund and use the interest from it, whenever it reaches \$1000, reserving the right to use the principal for a parsonage if the need should arise. Both of the above funds are cared for by the Massachusetts Congregational Conference and Missionary Society, which pays the accumulated interest to the treasurer every six months.

There is a gift \$475, by Abbie J. Case, which is kept in Westfield by the parish treasurer. Mr. Franklin Robinson left the sum of \$1000 to the church, the income of which is to be used to keep the church in repair. This fund is also in Westfield.

Mr. J. E. Downs of Chicago, whose love for the church at this place was manifested so reg-

ularly during the many summers which he spent here, named the Congregational Society of West Granville in his will as one of the beneficiaries upon final settlement of the estate.

Thus the friends of the church have made provision for its financial affairs in the future. The total productive endowment at the present time is about \$4800.

ITEMS OF INTEREST

The Dickinson Library, which includes several hundred volumes, has been stored in the gallery of the church since 1899. The Organization was started in 1812; was incorporated at the Third Social Library of the Town of Granville in 1820, and renamed the Dickinson Library Co. in 1821, upon the gift of considerable real and personal property by Richard Dickinson. The last regular meeting of the Company was held in 1915, and only three members are living at the present time.

The church was rigorous in the oversight of its members in the early days. There are accounts of eleven meetings concerning one person, lasting over a three year period, 1813-1816, before she was finally "cut off from the fellowship of this cch by the solemn act of excommunication". The chief charge against her was, "For long absenting herself from publick worship on the Sabbath & from all christian ordinances". The others were, "For casting contempt upon the authority of the church", and "For not being a woman of truth".

MINISTERS

Name	Settled	Dismissed
Lemuel Haynes	1781	1786
Aaron J. Booge	Nov. 1786	July 1793
William Bradford	June 1794	
Joel Baker	Jan. 1797	Sept. 1833
Seth Chapin	Jan. 1833	1835
Henry Eddy	Feb. 1836	Sept. 1839
Calvin Foot	Jan. 1841	April 1847
Henry B. Smith	July 1847	Nov. 1851
Francis Norwood	1852?	1855?
S. W. Edson	1855?	1856?
Francis Homes	1857	April 1860
Austin Gardner	Oct. 1860	April 1867
Wakefield Gale	April 1867	May 1870
Timothy Lyman	Aug. 1870	April 1871
H. H. Olds	April 1872	March 1874?
Augustus Alvord	July 1874	May 1879
J. C. M. Johnson	Oct. 1879	Oct. 1880
Lyman Warner	Aug. 1881	April 1885
T. O. Rice	Aug. 1885	June 1888
Henry Stone	June 1889	May 1892
Thomas Robie	Nov. 1892	Nov. 1895
Samuel B. Andrews	Feb. 1896	June 1900
George A. Curtis	Sept. 1900	Nov. 1901
Charles S. Bates	March 1902	Sept. 1903
Henry A. Coolidge	Dec. 1903	Aug. 1907
Edward C. Sargent	Nov. 1907	April 1910
Lorenzo W. Muttart	Oct. 1910	July 1913
Alfred Ham	Feb. 1914	March 1915
Edwin R. Phillips	May 1915	Oct. 1916
George Damon	Nov. 1916	May 1918

Name	Settled	Dismissed
Chas. F. Frederick	June 1920	Oct. 1920
Ernest Maylott	July 1921	Oct. 1922
Stanley Rulon	June 1923	Aug. 1924
George S. Sievenson	Oct. 1924	Sept. 1927
Harry B. Miner	April 1928	Nov. 1928
Richard A. Frye	May 1929	Sept. 1929
Howard E. Short	May 1930	

CHURCH OFFICERS

Minister

HOWARD E. SHORT

Clerk

MRS. GEORGE H. ALDRICH

Treasurer and S. S. Supt.

MRS. PORTER FRISBIE

Account Keeper

DAVID BROOKS

Parish Committee: Church Committee:

Albert C. Sheets, Treas. Merrill Brooks, Sr.

Porter Frisbie Mrs. William Cooley

Mrs. Porter Frisbie Mrs. Phillip Matthews

ITEM OF INTEREST

Town meeting in 1774 called "to inspect the debate subsisting between the mother country and the colonies". "Resolved, That King George III. is our rightful sovereign, and we will at all times bear all allegiance due unto him".

WESTFIELD ADVERTISER

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11 SCHOOL STREET